/31 cont./

517 For the most part an atmosphere of dullness and boredom lies
535 over the kraal of the married (eńg aṅ el moruak). Only on moon-
[533] lit evenings /32/ do the women amuse themselves with song, es-
pecially if a few warriors are there on a visit and give the impetus
for the gaiety. Women and warriors dance in separate groups.
For dancing the women station themselves in a row, move forward
a short distance, then make a "right turn" and, with short steps,
dance in a row back to the former place. The married men dance
only on festive occasions, but by themselves. The text of the
accompanying song naturally refers to the life prevailing here.

517 Otherwise quiet prevails in the family kraal after darkness has
• 521 set in; in good weather the people will sit for a while in front of
513 the huts, silently or softly conversing, and go to rest already at
8:00 o'clock or 8:30.

621 Even 12-14 years ago, before the Masai lost their huge
592 livestock-holdings in two great epidemics, each family had its
178 own kraal; now, on the other hand, almost everywhere several
233 families live together.
731

In the morning life begins around 4:00 o'clock, at which time
512 the women fetch the quite young calves from the compartments
[462] and take them to the cows, where they remain for the driving out
[233] to pasture. At daybreak the milking commences, for which all
[234] the women appear. After it is finished, breakfast, consisting of
264 fresh milk, is taken. Milk, soups, and thin porridge are drunk
[512] from gourd bottles; foods of greater consistency are put in the
[262] mouth with the fingers. Meat is partially cut up with a knife and
[415] completely torn into bits with the teeth. The hands are not washed
[412] before a meal. Smacking and belching while eating show good
breeding. Men and women eat apart and have their separate
vessels for eating and drinking. Those of the latter are shared by
the children. If the man wishes to eat in the hut, the woman has
to leave it beforehand.

881 /63 cont./
[304] words and blows by the assembled warriors, because they did not
[866] rear their son to have the hardening and self-control necessary for
[626] a warrior, while the weakling is reviled for a long time afterwards
as ebíryo = coward, or tóróno = the bad one. After the circumcision
all the men of the neighborhood gather in the kraal, where they are
[872] regaled with meat and honey beer by the fathers of the ones just
circumcised, after the latter have kindled a fire with juniper twigs
(Juniperus procera). The festival is called ol ogór l el aijok amerâte,
[252] that is, the festival of the circumcised boys. Unbelievable amounts (1)
[262]
[261]

1. I once observed that my four Masai boys together at an evening meal ate over 80 pounds of lean meat.

of raw or half-cooked meat slightly roasted at the open fire are consumed in the shortest time by the married men and women, whereas the warriors neither eat meat nor drink honey beer, but only take
[522] some fresh milk. People joke and laugh and everyone seems to
[521] want to outshout the others. The warriors boast of alleged heroic deeds in former wars and discuss the prospects of the ones circumcised that day on their first military expedition, which will perhaps take them to this or that region, where they themselves had made an attack only a short time before. The fathers dream of their sons' future heroic deeds and are happy at the thought of the rich booty with which
881 the budding warriors will augment the paternal herds. Suddenly the
626 glances of a few who had just been joking darken and turn toward
152 a distant hut at whose door a solitary old man is sitting. They jump up and go toward him with quick steps. The angry expression on their faces matches their rough and abruptly uttered invectives and threats, in which one hears the reproaches that the old man has brought up his son to be a weak coward, who during the circumcision betrayed his pain by a twitching of facial muscles and a half-suppressed groan, which they, however, jeeringly compare to the roar of pain of a bull being cut. The old man has quickly fled from their imprecations into his hut, and his attackers vent their wrath on two gourd bottles of honey beer left standing, which they knock over and

/108/

576 521 [203] A brief conversation in which news is exchanged is added to the greeting as a rule. This explains how even in the barren steppes any news spreads with great speed. If strangers meet, the older man first questions the younger one, or the man the woman, about name, origin, etc. The first question always runs: "Where do you come from?" To this is added the following: era enia 'n gischomi = to what tribe, era enia ol gelata kitok = to what principal lineage, era enia ol gelat' ate = to what sublineage do you belong? It is further asked: eñ ai menje = who is your father, eñ ai notonji = who is your mother, and kẽdja eñ garnaino = what is your name? The one asked readily gives an answer, but generally does not question the other one; on the contrary he goes on without knowing with whom he spoke. Good breeding demands this.

576 574 [201] If a stranger comes to a kraal whose owner he does not know, as a rule he asks one of the children playing in front. The reply then runs: My father (baba), and to the question who that might be, the little one looks at him astonished and asks: "Do you not know my father then?" To the further question as to where he might be, the child points to a hut in which it surmises the father to be. Only small children may point with the finger in the direction of a married man; older ones and adults indicate the direction by turning the heads toward it and at the same time slightly pushing out the lower jaw or the lips or even their tongues. If the stranger has sought out the hut of the old man, he squats in front of it and waits until its owner comes out of his own accord or is called out by one of his people. Now he first questions the guest in the same way as at an encounter and then calls one of his wives or one of his children to bring milk. The gourd bottle is first handed to the host so that he can make sure it is generously filled. He then hands it on to the guest. When the latter has emptied it he is asked whether he would like still more; to answer in the negative would be an offense against good breeding. Hospitality is discussed in another place; it is only to be mentioned that the guest need not express any request. Though it is expected of him that he will feel quite at home, one nevertheless still specially offers him everything available.

/108 cont./

576 When an acquaintance wants to enter the hut, he calls -- corresponding to our knock -- "eh opĕn eñg adji" = female owner of the hut, whereupon from inside, like "Come in!" comes the answer, "ja na ijŏk" = we are here." Thanks for a favor shown or a gift is hardly ever customary, only very rarely does one hear the [201] word ăschĕ = thanks. A request is refused in that one "wams off" with the hand, the palm of which is turned toward the one making the request.

The farewell runs "aija amalo" if one person is going away, "aija amerda/109/kipo" if several take their leave, and means "I am going" or "we are going." It is used similarly by all people and only by uncircumcised children is not accompanied by the handshake. A friend taking his leave is requested to remain longer with "milo" = • 521 "do not go." In conversation with their kind the Masai are very talkative. The warriors among themselves relate old and new war adventures, which are presented with lively gestures and in exaggerated embellishment. Usually a fellow tribesman or lineage member plays the leading role in it; the enemy is always cowardly or lets himself be outwitted. Together with the young girls, the conversation soon becomes unrestrained and launches into racy witticisms and bold jokes. In the kraal of the married, men and women sit in separate groups. The former speak quietly and often in subdued voices about memories of their youth, stock raising, etc.; the latter, on the other hand, laughing and with extraordinary glibness of tongue, converse about gossipy tales in which some slur is cast on Mr. or Mrs. So-and-So. But let it be said to the credit of the Masai that their gossip is childish and harmless. One does not find malicious scandalmongers of either sex among the Masai and probably not among the other so-called primitive peoples. They rather seem to be an attendant [157] phenomenon of a higher level of culture. In accordance with the lively, impulsive nature and especially also the abnormal irascibility of the younger men, one very often hears coarse and bantering invectives. Their coarseness probably sufficiently explains the peculiar [576] ethics of the Masai. Crude invectives may not be used by women toward men.